

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

BAPTISM DISCOVERED

By John Norcott.

With a Preface by C. H. Spurgeon.



BAPTISM

Discovered Plainly & Faithfully,

According to the

WORD of *GOD,*

WHEREIN

Is set forth the Glorious Pattern of our Blessed Saviour JESUS CHRIST, the Pattern of all Believers in his Subjection to Baptism. Together with the Example of Thousands who were Baptized after they Believed.

By *JOHN NORCOTT.*

A New Edition.

Corrected and Somewhat Altered

BY

CHARLES HADDON SPURGEON.

Jer. 6. 16. *Ask for the Old Paths, where is the Good Way, and walk therein, and ye shall find rest for your Souls.*

Isa. 30. 21. *This is the Way, walk ye in it.*

1 Cor. 11. 1. *Be ye followers of me, even as I also am of Christ.*

Matt. 3. 16. *And Jesus, when he was Baptized* (or Immersed), *went up straightway out of the Water.*

Luke 7. 30. *But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not Baptized* (or Immersed) *of him.*

LONDON:

Published by *Passmore & Alabaster,*

4, Paternoster Buildings.

1878.

BIBLIOTHECA BODLEIANA. MAY 1879.

130. g. 219.

LONDON:
PASSMORE AND ALABASTER, STEAM PRINTERS,
31, LITTLE BRITAIN, E.C.



PREFACE.

COURTEOUS READER,

The first and chief point touching our salvation is faith in the Lord Jesus Christ. In our Lord's commission to his disciples he said, "*He that believeth and is baptized shall be saved*" (Mark xvi. 16), and everywhere throughout Holy Scripture believing on the Lord Jesus Christ is placed in the front rank in reference to eternal salvation. "*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God*" (John iii. 18). Faith is believing the testimony of God concerning his Son, and trusting in the Lord Jesus as he is set forth in the Scriptures. If there be a failure on this point, the whole business falls to the ground, for it is written, "*He that believeth not the Son shall not see life; but the wrath of God abideth on him*" (John iii. 36). Hence, before you read this book upon Believers' Baptism, I would entreat you to enquire whether you are a believer in Jesus or not; for, if not, baptism after the most Scriptural mode would rather increase your condemnation than promote your salvation. Whether you are baptized as a babe or as an adult, neither can avail you anything unless you truly believe.

Whether you have been sprinkled or immersed will be a small matter to you if you be found an unbeliever at the last, for you will perish for ever. "*Without faith it is impossible to please God*" (Heb. xi. 6), even though you practise his own ordinances.

If you can answer the question concerning your faith, and declare that you are indeed resting upon Christ, then it becomes you well to learn his will and to do it at once. By faith you are now a disciple of Jesus; learn, then, what your Master teaches, and, like a true disciple, do what he bids you cheerfully and carefully. It may possibly happen that your Lord's will is not according to the practices in which you have been brought up, and it is ill for a man to forsake the way of his fathers without just cause; but, since true religion is a personal thing, and you are bound by personal allegiance to Jesus, you must take care to examine the Word for yourself and follow no man blindly. You are now under the rule of Christ, and not under that of any other person living, so far as your conscience is concerned. "*One is your Master, even Christ*" (Matt. xxiii. 10), and he claims undivided allegiance. Therefore, do not hesitate, but loyally obey the will of your divine Lord, who saith, "*He that loveth father or mother more than me is not worthy of me*" (Matt. x. 37).

To many of us the Baptism of Believers is one of the things most clearly revealed in the Inspired Word, and we marvel greatly that all our fellow Christians do not see it to be so. It is to us as plain as the sun in the heavens, and we dare not shut our eyes to it. It is ours, however, not to quarrel with those who cannot see what is so very

evident to us, but to set the truth before them in love, hoping that the whole church will yet come to acknowledge "*One Lord, one faith, one baptism*" (Eph. iv. 5). As for you, dear reader, you have little to do with what others think or practise. Your business is, in the exercise of an enlightened judgment, to compare Scripture with Scripture, and to endeavour, by the Holy Ghost's guidance, to arrive at a sure result. It cannot hurt you to look into the question by the light of your Bible, and it may hurt you a great deal to refuse to investigate, for prejudice is generally injurious.

One thing I ask of you: endeavour to shake off the prejudices of education, and let the Scripture, and the Scripture alone, be your guide in this matter. It has been said that "the Bible, and the Bible alone, is the religion of a Protestant." Certainly this is as it should be; but we fear it does not exactly describe a matter of fact; for some Protestants do many things which the Bible does not warrant. However this may be, make it true in your own case, and say concerning every matter which relates to spiritual things, "*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*" (Isaiah viii. 20.)

Should you upon an honest search come to the same conclusion as the author of this little book, take heed of pride and contention. "*A man can receive nothing, except it be given him from heaven,*" (John iii. 27.) therefore receive the truth humbly, and hold it firmly; but hold it in the spirit of gratitude to the Lord who taught it to you. Be determined to practise the Master's will, and be equally

resolute to manifest the Master's spirit. At the same time, fearlessly and zealously spread the truth which you have learned; for that which you have heard in the closet you are bound to speak upon the housetops (Matt. x. 27). Error upon the point of baptism is at the bottom of many of the greatest delusions of the present day. Count it, therefore, no trifle to know the truth concerning baptism, but ever "*be ready to give a reason of the hope that is in you with meekness and fear*" (1 Peter iii. 15).

The little book which is here presented to you, almost in its ancient form, was first printed in Holland more than 200 years ago, by a servant of the Lord who was in exile for the faith. In a few words it contains many arguments. I have modernized its language, and somewhat altered it, to make the author's sense yet more plain to the reader; and I have added a little here and there to complete the subject, and now I send it forth with the earnest prayer that the Spirit of truth may set his seal upon it, by guiding many believers into the right path in the matter upon which it treats.

Not for the love of controversy, nor with the view of stirring up angry spirits, but from the love of Him who said, "*Thus it becometh us to fulfil all righteousness*," this little book is commended to your careful perusal by

Your friend in Christ Jesus,

C. H. SPURGEON.

Baptism Discovered.

The Introduction.

COURTEOUS READER,

WHEN thou by reading goest to search out the mind of God, let thy Cry be, *Lord, anoint mine eyes with eye-salve, that I may see;* and if it hath been the day of God's Power with thy soul, I fear not but thou wilt bid Truth welcome, in whatever dress it comes; and think more upon what is comprized in the *Letter,* than be affrighted at the poor Clothing of the *Messenger;* especially, knowing that it comes from one whose name is "The great God." Therefore in handling this Truth, *viz.* Believers' Baptism, as it was practised by Christ and the Primitive Churches, my great Request to thee, is, That thou wilt read what is said without prejudice.

And whatever thou findest according to Truth, receive it as that which is more precious than thy Life, and judge of it according to the Holy Scriptures; for when all is said that can be, the Holy Scriptures must be Judge in all Controversies of Religion.

As *Christ is the foundation* upon which whoever buildeth, shall never be confounded, 1 Cor. 2. 11, I shall therefore first make a few Observations concerning our Lord Jesus Christ's being baptized; and herein I would have you take careful note how exact the Holy Scriptures are to set down the Circumstances of his Baptism, that we might not lack an Exact Pattern, and might the more easily attain to the Happiness of those concerning whom it is written, "*These are they that follow the Lamb whithersoever He goeth.*"

CHAP. I.

Christ was Baptized in the River of Jordan.

CONCERNING the Baptism of *Jesus Christ* you may read it at large, in *Matt.* 3. 13 to 17. "*Then cometh Jesus from Galilee to Jordan unto John to be baptized of him.*" Every word hath Emphasis. *(Then)*—before he entered upon his public Ministry, as you see in *Matt.* 4. 17. "*From that time Jesus began to Preach.*" *(Cometh)*—he might have commanded John to have attended him; but in token of his subjection he cometh. *(From Galilee)*—many Miles, and 'tis likely on foot; every step we take for God is acceptable, and one day shall have a Glorious Reward. *(To Jordan)*—where there was a River, where Thousands had been Baptized, for it was a suitable place for John to dip Christ in, as will be seen hereafter.

Now I shall take notice of eight things concerning the Baptism of Christ.

First, Concerning his Age, 'tis said, *Jesus being Baptized, Luke* 3. 21, *began to be about thirty years of Age*, ver. 23; here you see that Christ himself was baptized at Grown Years. If any might be baptized in Infancy, why not Christ? Christians, be not ashamed, your Captain is gone before you, he was Thirty years old when Baptized. Christ is not ashamed to call you Brethren, *Heb.* 2. 11.

Secondly, Another thing to be observed in the Baptism of Christ, is the Administrator of this holy Ordinance, *John*, who confesseth of himself that he was not worthy to unloose the latches of his shoes, *Mark*, 1. 7. Now if Christ would receive Baptism from such an unworthy Instrument never think slightingly of the Ordinance, because of the unworthiness of the administrators, let your eye be on Christ your Example.

Thirdly, Note the Repulse, *John forbade him, Matt.* 3. 14. Difficulty in duty must be no excuse; we must take no denial in following God. *Strive to enter in at the strait gate, Matt.* 7. 13.

Fourthly, Note, John's Argument, *Matt.* 3. 14. *I have need to be baptized of thee, and*

comest thou to me? Some will not be baptized except it be proven that they have need of it. Their carnal Argument is, May I not go to Heaven though I be not baptized? Is it of Necessity to Salvation? Now this is selfish and unholy. Is this like your Lord and Master? Was not he a perfect Saviour? Was not the Spirit poured on him without measure? He had no sins to be washed away, and yet he was baptized; wherefore see your Example, he doth it not of need but of Obedience to his Father's will.

Fifthly, Note the excellent Terms which our Lord Jesus gives to this Ordinance of Baptism. 1. He calls it *Righteousness, Matt.* 3. 15. 'Tis righteous and just that I should be about my Father's business. 2. He declares it to be a comely thing, *it becomes us:* Oh it is a very comely thing in God's Children, to have respect to all the Commandments of God. 3. He mentions a Conjunction between himself and his people. This is implied in the word *us—(Thus it becometh us).* He means "thee and me, and all my Followers." *John* 12. 26. *If any man serve me, let him follow me; and where I am, there shall also my servant be.* 4. He speaks of it as a Completion, it is a *fulfilling.* We are to aim at

this; 2. *Cor.* 10. 5, 6, "*bringing into captivity every thought to the obedience of Christ;* ver. 6, *having a readiness to revenge all disobedience, when your obedience shall be fulfilled.*" Obedience must be fulfilled. 5. He uses the universal term *(all righteousness).* Baptism is one part of the *all.* Christ reckons it so, Thou canst not walk in all the Commands, nor fulfil all righteousness, if this be omitted.

Sixthly, Note, Concerning Christ's Baptism the form of Administration, *Matt.* 3. 16. *And he went up straightway out of the water. (Straightway)*—because Baptism is *once* Dipping. *(Up)*—had he not been down, it would not have been said that he went up. *(He went)*—and therefore he was not carried in arms as infants are. *(Out)*—if he went out of the water then he must have been in it: we never say one goes out of the house when he never was in, so Christ could not be said to come out of the water, had he not been in. *(He went up out)*—had a little water been brought to him in a bason, he had not been said to go up out of it. *(Of the water)*—this water was the River of Jordan: Christ stoops to notice small things because they were mixed up with a divine Ordinance.

Seventhly, Note, Concerning Christ's

Baptism, the Father's Acceptance, *Matt.* 3. 16, 17. *(The heavens were opened:)*—some of Christ's Followers have found glorious openings of Heaven in Baptism. *(The Spirit descended)*—the very same that is promised to Believers in their Baptism, *Acts* 2. 38. *Repent, and be Baptized every one of you, and ye shall receive the Holy Ghost.* [Objection. *But doth every one receive the Holy Ghost that is baptized?* Answer. If not, the defect lies not in Baptism, but in the want of Faith and Repentance; without which no Ordinance is effectual.] *(And lo, a voice from Heaven, This is My beloved Son)*—Christ, as Head of his Church, was sealed for the whole body; and in Baptism the Sonship of his Members is held forth. *(In him I am well pleased)*—not only in all he hath done and doth do, but in this very Act of Baptism, as an Act of Obedience to my glorious Will, I am well pleased, and so is the Lord well pleased with the same Act of Obedience in all believers, wherein *from the heart we obey the form of Doctrine delivered to us,* Rom. 6. 17. This same Voice bore witness to the blessed Son of God in the Mount, saying, *This is my beloved Son: hear him, Luke,* 9. 35. Hear him in his Commands and Appointments. Hear him

now in his Baptism. Oh, saith Christ, thus it becometh *us;* you that have my Father for your Father, you that have my God for your God: Thus it becometh *us* to be baptized and to fulfil all righteousness. *He is God's beloved Son, hear him.*

Eighthly, Note, How in Christ's Baptism the Trinity doth as it were meet; the Father speaks with a voice, the Son is baptized in Person, the Holy Ghost descends like a Dove: and surely it is one Reason, why Baptism in special is to be administered in the Name of the Father, Son, and Holy Ghost, because he who doth sincerely believe, and is baptized, hath the whole Trinity, the Father, Son, and Spirit, for his portion. The glorious Union of the Trinity, in Christ's Baptism, is in every Believer's Baptism commemorated, and therefore it deserveth to be reverently thought upon. He that despiseth an Ordinance in which that sacred Name is named should beware lest he be found guilty of taking the Name of the Lord in vain.

CHAP. II.

Of the great Commission for Believers' Baptism.

AS you have heard something concerning your great Pattern, the Lord Jesus: so now I shall show something concerning his Command, *Matt.* 28. 19. And I pray you note what is said of our Lord Jesus in *Acts* 1. 1. Christ is said both to do and to teach: 'tis good for Teachers to imitate their Lord both to do and teach. In *ver.* 2. we read, *He was taken up, after that he through the Spirit had given 'Commandments to his Apostles;* of which Commandments, this of Believers' Baptism is certainly one, as you see in *Matt.* 28. 18, 19, 20. The great God gave him to be *a Commander and Leader to his People,* Isa. 55. 4. Christ is a Gift as a Commander; Oh what Mercy it is to have such a wise Commander, whose Commandments to Believers are not grievous; *in*

keeping his Commandments there is great reward, Ps. 19. 11. Now in this Command there are Eight Things very notable. Let us read it in full that we may see them. "*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*"

First, Note, whence Christ *came* when he gave forth this great Commission. Why! He came out of the Grave, A Risen Jesus; *And God raised him from the dead, and sent him to bless us,* Acts 3. 26. Surely this blessed Jesus would not appoint anything but what is good for his People; he is a blessed Jesus, and he gives blessed Commands; *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City,* Rev. 22. 14. We should remember that it is a risen Saviour who saith *Go, teach and baptize.*

Secondly, Note, Christ himself "*came and spake unto them*"; now should an Angel appear and command men to be baptized,

who would stand against it? But here you have the glorious Son of God in his own Person appearing, and saying *Go, teach and baptize.*

Thirdly, Note what Authority he comes with, *Matt.* 28. 18. *All power is given unto me in Heaven and in Earth;* all Power to command both in Heaven and Earth is given to me; and all power to dispose of Heaven and Earth. I have Angels and Men at my Command; I am able to protect you, to stand by you, and to be with you both in the Fire and in the Water, *therefore go ye teach all nations;* I have all Power, *Go therefore, teach and baptize.* Fear no Enemies, but *Go, teach and baptize.*

Fourthly, Note the Command itself, *Matt.* 28. 19. Christ saith, *Go therefore, teach and baptize.* Christ said to the Legion of devils, *Go*, Matt. 8. 32, and they ran violently; and shall Believers be less obedient than Devils? Shall not Believers be a willing People in the day of his power? The Centurion did but say *Go*, to his servants, and they did go; and he did but say *Come*, and they came; and he did but say, *Do this*, and they did it. And shall Christ's servants be worse to him than the Centurion's servants were to their master?

No, let us obey at once, for Christ saith, *Go, teach and baptize.*

Fifthly, Note, what is precedent to Baptism: *Go teach*, there must be Teaching. God is a Spirit, and he seeks such to worship him, that worship him in spirit and truth, *John* 4. 24. Therefore *Teaching* must go *before Baptism*, or else they will never worship him in spirit and in truth. *Go, teach and baptize.* I confess many men do say the word *Teach* in the Greek, is, *Make disciples*, and I dare not say against it; for I find it the very Practice of Jesus Christ, he did first make Disciples, and then he baptized them, *John* 4. 1. *Jesus made and baptized more disciples than John*; here was first a making Disciples and then a Baptizing them. How many poor souls Ignorantly baptize those who never were made Disciples; but, Christ saith, *Teach and baptize them.*

Sixthly, Note, The extent of the Command, *Teach all Nations and baptize them.* Go into all Nations, whether it be *a hot or a cold Climate. Go to Jews and Gentiles, to Male and Female*, and when you have taught them, then baptize them. Now the middle Wall of Partition is broken down. Now God is no Respecter of Persons; now let none think to boast that they have Abraham for their

Father. No, no, go into all Nations, publish the glad tidings of the Gospel to every Creature, *Mark* 16. 15, 16. *He that believeth and is baptized shall be saved.* When you have taught them, then baptize them. *Go, teach all Nations, baptizing them.*

Seventhly, Note the words of Institution, *Matt.* 28. 19. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Note first *(Baptizing them in the Name of the Father)*—such as receive the Lord Jesus on Gospel terms, God will be a Father to them, and they are to be baptized in his Name. Go give them a Call; *Come out from amongst them*, from Unbelievers, and such like, *and be separate, and I will be a Father unto you, and ye shall be my Sons and Daughters.* 2 *Cor.* 6. 17, 18. Stand awhile, and wonder here you that make nothing of the Blessed Ordinance of Baptism. Here below a thing done in the King's Name carries power; but here's the Great GOD'S Name: Yea, here's the Name of the Mysterious Trinity, *Father, Son, and Holy Ghost*, and dost thou think Baptism hath nothing in it, when it is done in that glorious Name which is so worthy to be adored and admired? Trifle no longer, but hearken to

him who saith, *Go, disciple all nations, baptizing them in the Name of the Father, Son, and Holy Ghost.*

Eighthly, Note the glorious Promise annexed —*Lo, I am with you alway, even unto the end of the world. Amen.* He saith, *Go baptize, and I will be with you*, ver. 20. Christ is a good Companion; you that love his Company should seek it where he promiseth it; *Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls*, Jer. 6. 16. Is there any Rest for the Soul short of Christ? No, no; *in his presence is fulness of joy*, but nowhere else. Would you have his Presence, do like *Zaccheus*, Get into the Way: Believe and be baptized, for he comes this Way. *(Baptize)*—and I will be with you always to the end of the World. *(Amen)*—an *Amen* follows; they are the farewell words of our best Friend. *Baptize disciples, and I will be with you, Amen.* Shall we not prize and practise these last Words of the Well-beloved?

CHAP. III.

EXAMPLES.

SCRIPTURE furnishes us with examples of many thousands who were baptized in Rivers, all of them Persons who professed Faith and Repentance, and were of years able to answer for themselves.

First Example. When we read of those that Christ is said to have baptized, *John* 4. 1, it is said, *He made them Disciples, and baptized them.* First, they were Disciples, then they were baptized; they were *made* Disciples, not born Disciples, that is to say, they were made Disciples by the Preaching of God's Word, and then they were baptized.

Second Example: You have an Example in *Acts* 2. 41. *Then they that gladly received his Word were baptized.* The occasion of this you have in *ver.* 37: *They were pricked in*

their heart: they knew not what to do, the Sense of Sin lay heavy upon them, and they cried out, "*Men and brethren, what shall we do?*" The Apostle answered them, ver. 38, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his Word were baptized,* ver. 41. Mercy is sweet to a wounded soul. Such a soul sticks at no Duty: now he hesitates no more, but with all Joy he is plunged in Water at Christ's Command. The glad Believers were willing to obey their Lord at once. *And the same day there were added unto them about three thousand souls, ver.* 41.

Third Example: Another Example you have in *Acts* 8. 12. *But when they believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both Men and Women;* Note, When *they* believed,—*They of Samaria, ver.* 5; and, for ought we know, some of those whom the Disciples would a little while ago have called for fire from Heaven upon, *Luke* 9. 52, 54. Yet when these *believed, they were baptized, both Men and Women.* Oh, if thou be never so near Hell, yet believe and be baptized, there's Mercy

for thee. But note well that those who were baptized professed to be Believers, and were Men and Women.

Fourth Example: You have another Example of the baptizing of Believers in *Acts* 8. 35. We read of the Eunuch that *Philip preached unto him Jesus.* In ver. 36 we read, *They came unto a certain water: and the Eunuch said, See, here is water; what doth hinder me to be baptized?* Then, in *ver.* 37, Philip said, *If thou believest with all thine heart, thou mayest.* This *If*, is the *If* we stand upon: *if* thou be never so poor, or so vile, *if* God once make thee to believe, then thou mayest be baptized; but not else. It was not his godly Parents, it was not his Reading, it was not his coming to Jerusalem to worship, it was not his willingness to be baptized; but it was his Faith—*if thou believest thou mayest be baptized.* The Greek saith, *it is lawful;* it is according to Christ's Law. It is lawful for none but Believers to be Baptized. Then next we read, *They went down both into the water, both Philip and the Eunuch, and he baptized him: ver.* 38. Behold a Man, the great Treasurer of the Queen of Ethiopia, a Rich Man, an Honourable Man, a Religious Man; a Man, 'tis like having many Attendants

around his Chariot. He stops all, and commands all to stand still, till he yields obedience to his Lord and Master in Water-baptism. He can now go down into the water for Him who had come down from Heaven for him; he counts it no disgrace to obey Christ who speaks to him by his poor servant Philip. Oh the condescension of truly gracious souls! No argument works like Love. Therefore, *if ye love me keep my Commandments.* Here's going down, and coming up, like the glorious ways of Christ; he first casts down, then he raiseth up; first brings to the Grave, and then raiseth up, saying, *Return ye sons of men.* Furthermore, we read of the baptized Eunuch, *And he went on his way rejoicing:* ver. 39. Oh what Triumph is in Christ's ways; *in* keeping (though not *for* keeping) his Commands there *is* (as well as shall be) great Reward. We read, *He went on his way,* and truly it is written, *the Righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger:* Job. 17. 9. How many have stuck in their way, wept in their way, drooped in their way; but when baptized, have gone on their way *rejoicing.* He might have a sad Heart, though he was a rich Treasurer. Riches could not content him, but

Being baptized, he went on his way rejoicing. This also was the case with the Jailor, who, being baptized, *rejoiced, believing in God with all his house,* Acts 16. 33, 34.

Fifth Example: The next Example we come to, is the Baptizing of the famous Apostle Paul. Read *Acts* 22. 16. *And now why tarriest thou? arise, and be baptized, and wash away thy sins.* Wouldest thou have thy soul filled with joy? Wilt thou take Christ for thy Lord? Then why tarriest thou? arise, and be baptized: *He that appeared to thee in the way when thou wast a Persecutor, and stopt thee from going to Hell when thou wast running thither, hath sent me,* saith Ananias, *Acts* 9. 15, 17. *And now why tarriest thou? arise, and be baptized,* Acts 22. 16. Thou hast been a Persecutor, and now I must shew thee that thou must be a Preacher, and a Sufferer: *Acts* 9. 15, 16. And, therefore, *why tarriest thou? arise, and be baptized.* Accept at once of the terms and tenders of Mercy; bid Mercy welcome, but do not put it off a day. Why dost thou tarry? Dost think thyself unworthy and therefore tarriest? Do not let that hinder; I tell thee from the Lord, thou art a chosen Vessel: *Acts* 9. 15. The Lord is willing to forgive all thy former Sins, and to

accept of thee on Gospel-terms, *and now, why tarriest thou? arise, and be baptized, and wash away thy sins.*

Sixth Example: Another Example of Believer's Baptism, is the Baptism of the Jailor, *Acts* 16. 30, 31, 32. He went to bed in his Sins, and might have awaked in Hell; but preventing Mercy met him when his sword was drawing, and saved both his soul and his body. Paul cried aloud: *Do thyself no harm*, there is hope for thee. And he trembling, answered, *What must I do?* The soul that trembleth before the Almighty God, will not only cry out what shall I have, but what shall I *do? Believe*, saith Paul, *Believe on the Lord Jesus Christ:* And to demonstrate his willingness to yield Obedience to the Lord Jesus, and to accept of him on Gospel-terms, he is baptized the same hour of the night, *ver.* 33. Note also, *ver.* 34, *that all his household believed and were baptized.* As many as Believed, so many were Baptized.

Seventh Example: Another Example you have of *Lydia*, *Acts* 16. 14, a godly woman, a praying woman. God opened her heart to attend his Word by *Paul*, and being at the River she was baptized. When the heart is shut, how backward are Souls to obey Christ!

One draw from Christ makes the Soul run: *Song* 1. 4. *The Lord opened her heart, and she was baptized.* If the Lord hath opened thy Heart to believe the Gospel, thou mayest be baptized, but not else.

Eighth Example: We have another case in *Acts* 18. 8. *Crispus*, the chief Ruler of the Synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized. Crispus *believed*, his house *believed*,—all depended on their believing, and then they were baptized. All the examples are cast in this mould.

Thus you have Pattern and Precept; if Command or Example be of any force, here's both. Beware lest you sin against such plain Teaching. He who sins against both Precept and Example sins indeed.



CHAP. IV.

Baptism is Dipping or Covering under Water.

1. THE Greek word *Baptizo*, means *to plunge, to overwhelm.* Thus Christ was plunged in water, *Matt.* 3. 16. Thus he was plunged or overwhelmed in his sufferings, *Luke* 12. 50. "*I have a baptism to be baptized with; and how am I straitened till it be accomplished!*"

2. The *Dutch* Translation reads, *In those days came* John the Dipper, *Matt.* 3. 1. And in John 3. 23, that version reads, *John was dipping in Ænon, because there was much water there.* What need much water were it not for *dipping?*

3. They did Baptize in Rivers. *They came to John, and were baptized in Jordan, Matt.* 3. 6. *John was baptizing in Ænon, because there was much water there,* John 3. 23. Why need it be in a River, and where there was

much water? Would not a little Water in a *Bason* serve to *Sprinkle* the *Face?*

4. Baptism signifies the Burial of Christ. *Therefore we are buried with him by Baptism into death, Rom.* 6. 4. *Buried with him in Baptism,* Col. 2. 12. Now we do not reckon a man buried, when a little earth is *Sprinkled* on his Face, but he is buried when *Covered;* thus *you are buried in Baptism.*

5. Christ's Sufferings are called a Baptism, *Luke* 12. 50. *I have a Baptism to be baptized with; and how am I straitened till it be accomplished!* When Christ suffered, he was plunged into pains. Did his sufferings lie only on his Head or on his Forehead? No, no; there was not one part free; he was from head to foot in pain; his head was crowned with piercing Thorns, his hands and feet were nailed to the Cross; and his whole person was so stretched out on the Cross that a man might have *told all his bones, Ps.* 22. 17. There was not one part free. Man hath sinned, Body, Soul and Spirit, and therefore the whole Christ must suffer for sin. Christ was baptized into pain, plunged into sorrow, not any part free: this he calls his Baptism. Thus one baptized is plunged under water, to show how Christ was plunged into sorrow for our sakes.

6. Baptism is a putting on Christ. *As many of you as have been baptized into Christ have put on Christ*, Gal. 3. 27. The text means that as a servant wears his Lord's Livery, a Garment which demonstrates him to be a Servant to such a great Personage, so in Baptism we put on our Lord's Livery, and he himself clothes us from head to foot. It is thus that by Baptism we put on Christ.

7. *When Christ was baptized, he came up out of the Water*, Matt. 3. 16. Was his baptism performed by his having *a little Water* thrown on his *Face?* Then he had not been in the Water, and could not have come up out of it; but because he was baptized in the Water, therefore being baptized he came up out of the Water. Philip and the Eunuch *went down both into the water*, (and being there in the Water) Philip *baptized* the Eunuch. Both of them *came up out of the water*, *Acts* 8. 39; but to what End had they gone down if Philip did merely Sprinkle the Eunuch, or Pour water upon his head?

Thus you see *the place* where these various persons were baptized was a River, or a certain water; *their Action* was on this wise—they went down into the Water;

then, being in the water, they were baptized. This was done in places where there was much water. *The end* was to show forth Christ's Burial: now if there be not a Burial under water to show Christ's Burial, the great end of the Ordinance is lost: but Burial is well set forth by Dipping under Water.

Quest. *But why may not Sprinkling with water serve, as well as covering under water? Is there any more virtue in a great deal of water, than there is in a little water?*

Ans. Sprinkling may not serve as well as Dipping under water.

1. Because God is a jealous God, and stands upon small things in matters of Worship. It is likely that Nadab and Abihu thought, if they put Fire in the Censer, it might serve, though it were not fire from the Altar; but God calls it strange fire, and therefore he burns them with strange fire, *Lev.* 10. 1, 2. Note that Moses adds, *ver.* 3., *This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* God bade Moses *speak* to the Rock, and Moses *smote* the Rock, and therefore he must die short of Canaan, Num. 20. 8, 11, 12. How careful therefore should we be to note the Lord's Command in the smallest point.

2. Sprinkling may not serve, because thereby the end of the Ordinance is lost, which is to show the Death, Burial, and Resurrection of Christ, Rom. 6. 4. *Therefore we are buried with him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Now, neither Sprinkling nor Pouring can set forth Burial, and therefore they will not answer the Purpose.

3. Sprinkling will not serve, because it is not that which God hath appointed. Naaman the Leper did think the waters of Damascus to be of the same virtue with (or better than) the waters of Israel, and therefore he asked, *May I not wash in them and be clean?* 2 Kings 5. 12. God had appointed for him to dip in *Jordan*; not that there was more virtue in that water, but God did *appoint* him to dip *in Jordan*, and therefore when he obeyed he was clean. Dipping is God's Appointment, and therefore no other form may be put in its place.

4. Sprinkling will not serve, because it is not according to the Pattern—Christ went down into the water, for he came up out of the water, *Matt.* 3. 16. Philip and the Eunuch went down into the water, *Acts* 8. 38. *See*

that thou make all things according to the Pattern, Heb. 8. 5. It is not ours to invent Ceremonies, but to follow the Pattern set before us, lest we be found guilty of will-worship.

5. Sprinkling will not serve, because it is high presumption to change God's Ordinances. Is not God wise enough to appoint his own Worship and to declare how it shall be performed? Isaiah saith, *The Earth also is defiled under the inhabitants thereof; because they have transgressed the laws, and changed the Ordinance. Isa.* 24. 5. It will not become us to alter one jot or tittle of our Lord's command.

6. Sprinkling will not serve, because Sprinkling is not Baptism; it is not the thing intended by God. Baptism is *Dipping* or *Plunging*. Sprinkling is not Baptism, therefore Sprinkling will not serve. "*And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*" *Luke* 7. 29, 30. God's Counsel is *Baptism* or *Dipping;* do not reject it.

CHAP. V.

Water-Baptism is to continue till the Second Coming of Jesus Christ.

THAT it may appear that Water Baptism is to continue, and to be practised by Believers till the Second Coming of Jesus Christ; take these six Considerations.

1. Consider that Water-Baptism was once commanded, and has never yet been repealed, and no power can repeal a Command of Christ, but the same power of Christ, by which it was given forth. *Jude, ver.* 3: *Ye should earnestly contend for the Faith which was once delivered unto the Saints.*

2. Consider, that Water-Baptism was practised before, and since the Resurrection of Jesus Christ.

1. Before the Resurrection of Christ. *Matt.* 3. 16; *John* 3. 23; and *John* 4. 1, 2.

2. Since the Resurrection of Christ. *Acts* 2. 41. & 8. 12, 38. & 10. 47. &c.

3. Consider, that Water-Baptism was commanded after Christ's Resurrection, *Matt.* 28. 19. *Go teach all Nations, baptizing them.* Had Water-Baptism ceased with Christ's Death, it had not been commanded and practised after his Resurrection.

4. Consider, that the object of the Ordinance remains even as does that of the Lord's Supper. The end of the Supper is to shew forth the Lord's Death till he come, and to do this in Remembrance of him. As long as we need to remember Christ's Death, so long is this Ordinance to be maintained as a Memorial of him, even till his Second Coming. Even thus Baptism is to show the Death, Burial, and Resurrection of Christ, *Rom.* 6. 3, 4, 5; and as the End and Object remain, so the Ordinance remains till his Second Coming.

5. Consider, it hath been continued by Christians in all Ages, since Jesus Christ left his Command with the Saints. Why then do any dispute concerning its Perpetuity?

6. Consider, whether the same Argument that throws down Water-Baptism, if granted, will not throw down all Ordinances: for if you grant that when the Spirit is come Baptism ceaseth, may you not as well say, when the Spirit is come Preaching ceaseth, Prayer

ceaseth? Such Reasoning would only spring from man's corrupt heart, for it would lead to the Neglect of all Christian Ordinances. Let us not suffer such dangerous Reasoning to keep us back from our Obedience to our Lord. Let us do as our Lord Jesus bids us, and he saith, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world, Amen.* Matt. 28. 19, 20.



CHAP. VI.

That no Measures of Grace or of the Spirit are a sufficient Ground to keep any from Water-Baptism.

THAT no Measures of Grace or of the Spirit are a sufficient Ground to keep from Baptism, may plainly appear, if you

1. Consider, that Baptism is from Heaven, as you see, *Matt.* 21. 25. Now what should keep us from obeying a Heavenly Command?

2. Consider, the Lord Jesus had all grace, and the Spirit without Measure; as *John* 3. 34. and yet he was Baptized in the River of Jordan as you may see in *Matt.* 3. 13, 14, 15. Is not Christ a Good Pattern for Believers to follow?

3. Consider, that God hath nowhere limited

Baptism to Persons having little Grace, or little of the Spirit. Nay, on the Contrary, hath not God promised his Spirit, that you may keep his Ordinances and do them? *And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. Ezek.* 11. 19, 20.

4. Consider, the Apostle makes receiving the Spirit an Argument to encourage to Baptism. *Can any man forbid water, that these should be baptized, who have received the Holy Ghost as well as we? Acts* 10. 47. Now if you mind, these were so baptized with the Spirit, that they spake with Tongues and Prophesied; it was a great gift to Prophesy and speak with Tongues; such a Measure of the Spirit is not enjoyed in our days, yet *he Commanded them to be baptized in the name of the Lord. Ver.* 48.

CHAP. VII.

Believers' Baptism a great Ordinance.

THE greatness of the Ordinance of Believers' Baptism may appear, if you consider these seven particulars.

1. Consider, that Baptism is an Ordinance which hath the great Pattern to enforce it; for the Captain of our Salvation himself did practise it; as you see, *Matt.* 3. 13: *Then cometh Jesus to be baptized. If any man serve me,* saith Christ, *let him follow me; and where I am, there shall my servant be,* John 12. 26. Christ is the best Example; will you not follow the Lamb whithersoever he goeth?

2. Consider the great Name in which Baptism is Administered, *Matt.* 28. 19, 20. *Baptizing them in the Name of the Father, Son, and Holy Ghost.* This Name must not be slighted; it is the Name of the great God.

3. Consider, Baptism is a great business, it is called *Righteousness:* Righteousness is a great

matter. Christ calls it a comely and becoming thing, *Matt.* 3. 15. *Thus it becometh us to fulfil all Righteousness:* it is a fulfilling all Righteousness, and therefore no small concern.

4. Consider, Baptism is in the great Commission; it is one of the last Commands of our blessed Saviour after his Resurrection, a little before his Ascension, as appears, *Matt.* 28. 19, 20. *Go Teach and Baptize.*

5. Consider, that Baptism is joined with great Promises, *Matt.* 28. 19, 20. *Go, teach and baptize, and, lo, I am with you alway;* here is the Promise of the glorious Presence of Christ with those who teach and baptize. Then you have also the promise of the Holy Ghost, *Repent and be baptized, and ye shall receive the gift of the Holy Ghost,* Acts 2. 38.

You have also the Promise, Assurance or Token, of the washing away of sins, *Acts* 22. 16. *Arise, and be baptized, and wash away thy sins.* Water-Baptism of itself cleanseth not, for Simon Magus was Baptized and yet abode in the gall of bitterness; yet when it is practised in Faith it is to the Baptized Believer a lively Emblem, and refreshing Token of his being washed from Sin. Doubtless this meaneth that the washing of Baptism is the outward token of the cleansing of sin by the blood of

Jesus, but it is plain that in the Word of God this is only spoken to a Believer in Christ.

Again, you find the promise of Salvation annexed to Baptism in connection with Faith, *Mark* 16. 16. *He that believeth and is baptized shall be saved.* Now Christ's Presence, the Holy Ghost, Pardon of sin, and the gift of Salvation;—all these are great Promises, and they each and all are joined with Baptism in the Scriptures of Truth.

6. Consider the Eminency of Baptism. Every Word of God is full of importance, but Baptism hath the special Honour that it is put side by side with Faith in the business of Salvation. Scripture saith not *He that believeth and* receiveth the Lord's Supper *shall be saved.* Neither doth it place any other Ordinance in such a place of Eminence; but it doth most distinctly say *He that believeth* AND IS BAPTIZED *shall be saved.* Mark 16. 16. Is not that a great thing which is thus linked unto Faith, that Root and Mother of all the Graces, by which men are Justified, and by which they live?

7. Consider, since Christ hath gone to Heaven, he hath commanded Baptism, *Acts* 8. 29. The Spirit bade Philip join himself to the Chariot, and this he was clearly bidden to

do that he might preach Christ, and baptize the Eunuch. *And when he was baptized, he went on his way rejoicing.* Here's one Call from Heaven to Baptize: Philip is called to it.

Another Command from Heaven to baptize after Christ's Ascension, you have in the Lord Jesus Christ's sending Ananias to Paul, *Acts.* 9. 10, 11. The Lord calls Ananias in a Vision, and sends him to Paul; and when he comes he saith *and now why tarriest thou? arise, and be baptized.* Acts 22, 16. These Paul tells us were the words of Ananias: here you have another Call from Heaven to baptize.

Again you shall find, *Acts* 10. 4, 5. Cornelius hath a Call from Heaven to send for Peter, who should tell him words whereby he should be saved. Peter hath a Call from Heaven to go to Cornelius, *ver.* 19. 20: *Go therefore, nothing doubting.* Here Peter is commissioned from Heaven, to speak words whereby Cornelius might be saved; and when he came to Cornelius, and his Preaching had been attended by the falling of the Holy Ghost upon them that heard it, you shall find, *ver.* 48, that *he commanded them to be baptized.* Thus you see Baptism was commanded after Christ's Ascension; all which plainly shews Baptism to be a great Ordinance.

CHAP. VIII.

Answer to the common Objections.

SUCH is the corruption of man's heart, that he will make Objection against the clearest Truth in the blessed Word of God, and therefore men do raise Objections against Believers' Baptism. Yet we marvel not; for which of the Truths of God hath not been cavilled at? Yea, hath not God himself been objected against? But I may say of Baptism, as once Paul said, *This thing was not done in a Corner.* I only give this Scripture-caution: it is written of some, *They have closed their eyes lest they should see and be converted, and I should heal them;* Take heed of closing thine Eyes. But if thou be willing to see the Truth, then I am sure thou wilt be made willing to follow this Ordinance in the day of God's Power. Still if in Conscience thou art somewhat doubtful and desirest satisfaction, consider the Answers to the following Objections.

Objection 1.—*Some have said that Water-Baptism is only to last for awhile, and hath now come to an End; for, say they, it is said in Matt.* 28. 19, 20, *To the end of the World, and by that is meant,—to the end of that Age, and no longer.*

To which I Answer, This cannot be the sense of the Text: First, Because Christ bids the Apostles teach them *to observe all things whatsoever I have commanded you, Matt.* 28. 20. Now do you think that all things the Apostles were to teach them to observe, were only to the End of that Age? Christ commanded them to repent, to believe, and to be holy, as well as to be baptized; and are we to repent, believe and be holy, no longer than to the End of that Age? Secondly, Christ promises his Presence to the end of the World, *Matt.* 28, 20. *Lo, I am with you alway, unto the end of the World.* Now hath Christ promised his Presence only to the end of the Jewish Age? This would be a dreadful Doctrine. He hath said, *I will not fail thee, nor forsake thee,* Josh. 1. 5. The promise of his presence is to last throughout all Ages, for the Word may be rendered; *I will be with you in Ages,* or, *to the end of the World;* therefore *observe all things to the end of the World.*

Object. 2.—*But Water-Baptism was* John's *Baptism.*

I Answer.—Was the Baptism of John from Heaven or of men? John's Baptism was from Heaven, *Matt.* 21, 25. Then further, John was but to prepare Christ's Way before him, Luke 1. 76. *Thou shalt go before the face of the Lord, to prepare his ways;* so that John did but prepare Christ's Way: this therefore was Christ's Way, not John's way. But further, hath not Christ commanded, and have not the Churches practised Baptism after John's Death, and Christ's Resurrection? Did not Christ say, *Go teach and baptize;* and wilt thou say this is John's Baptism?

Object. 3.—*But neither Circumcision nor Uncircumcision availeth anything, but a new Creature.*

I Answer.—Once Circumcision was something, for the Lord would have killed Moses because of his neglect of the Circumcision of his son, as *Exod.* 4. 24, 25, 26. Moreover, the Lord said, *That whoever was not circumcised, he should be cut off from the People,* Gen. 17. 14. Under the Gospel circumcision is nothing, because it is abolished, *Gal.* 5, 2. *If ye be circumcised, Christ shall profit you nothing.* But wilt thou hence conclude if Circumcision

be nothing because God has abolished it, that therefore Baptism is nothing which he has not abolished but commanded? This would be a vain argument indeed. Baptism is a Command of the Lord Jesus, *Matt.* 28. 19. Wilt thou say that his Command is nothing? This be far from thee.

Object. 4.—*I am baptized with the Spirit, which is the Substance; Water-Baptism is but the Shadow.*

I Answer.—Thou mayest as well say so of all other Ordinances, they are but Shadows: the Supper is but a Shadow; Prayer, Hearing and Preaching are but Shadows; and when thou hast reached that point and given up all these, whither wilt thou run? Then further, the Question is not whether it be a Shadow; but is it a Command of Christ? If a Command, dispute not Christ's Authority lest he be angry. Whether it be a Shadow or no is not thy business; do not thou question with thy Lord, but take the Counsel of the Virgin Mary, "*Whatsoever he saith unto you, do it.*" Moreover, call Water-Baptism a Shadow, yet consider Christ subjected himself to it, and who art thou to refuse it? Wilt thou be wiser than Christ? Furthermore, in *Acts* 10. 47, 48, we read of those who were with Cornelius, *They were*

baptized with the Spirit, and spake with Tongues, and yet they were baptized in Water. *Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."* Remember, he that is faithful in the least is faithful in much.

Object. 5.—*Doth not Baptism come in the Room of Circumcision?*

I Answer.—No surely, for there's not any Word of God for such a thing, and thou must not be wise above what is written. And then consider, Circumcision concerned only the Males; but we read in *Acts* 8. 12, *When they believed, they were baptized, both Men and Women.*

Object. 6.—*But are not very learned Men for Infant-Baptism?*

I Answer.—There is no error which hath not found Advocates among those who are reputed to be learned; while for the most part Truth has fared ill at their hands. The Pharisees and Lawyers (the Learned Men of the Times) rejected the Counsel of God against themselves, not being baptized of John. *Luke* 7. 30. Do not say as they said, *Which of*

the Rulers have believed in him? Hearken to Christ's Answer. *Jesus answered, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them to Babes.* Matt. 11. 25. And further, if Learning were an Argument in this Case, are there not many Cardinals and Jesuits Learned Men? Art thou therefore to become a Papist?

Object. 7.—*But are there not very Godly Men, Pastors of Churches, that hold Infant-Baptism?*

I Answer.—Doubtless such is the case; but you are not to follow an Apostle further than he followeth Christ. Paul saith, 1 *Cor.* 11. 1, *Be ye followers of me, even as I also am of Christ.* Bring no Examples of Good Men against an express Word of God, for even Good Men may err. You have an express Word, in *Acts* 8. 12; *When they believed, they were baptized, both Men and Women,* and against this the Example of Good Men and Pastors cannot weigh for a moment. Elias was a good Man, he called for Fire from Heaven; but *we* must not do so. Jehoshaphat was a good King, but yet in his reign the high Places were not removed, 1 *Kings* 22. 43. Follow no Example against the clear Word of

the Lord. *Thou shalt not follow a Multitude to do evil. Exod.* 23. 2.

Object. 8.—*But there's not a Word in Scripture against baptizing Infants?*

I Answer.—Nadab and Abihu were burned with Fire, because they did that which the Lord commanded not, *Lev.* 10. 2, 3. Take heed of worshipping the Lord in a way which is not expressly commanded. Again, if you mean by a Word, an express Word, then where have you a Word against the Inventions of the Papists? Do we read in the Bible *Thou shalt not baptize Bells*? Where have you a Word, saying, *Thou shalt not use Spittle, Cream or Salt, in Baptism,* as the Romanists do? You would not allow a Popish Priest such an argument, why then do you use it yourself? you must know, that it is enough to condemn Infant Baptism that it is not commanded by the Lord.

Object. 9.—*But were there not whole Families baptized?*

I Answer.—That it is expressly said, that *They all believed.* Concerning the Jailor we read, Acts 16. 33, *He was baptized, he and all his, straightway,* but we find in *ver.* 34 that *he rejoiced, believing in God with all his House.* Crispus, *the chief Ruler of the Synagogue,*

believed on the Lord with all his House; and many of the Corinthians believed and were baptized, Acts 18. 8. Lydia *and her household were baptized,* Acts 16. 15. Here is no Mention made of Husband or Children, nor are we told whether she was a Maid or a Widow; only those who were in the house of Lydia are called *Brethren, ver.* 40. There are many Baptized Households in our day in which there are no Infants, and there were such in the Apostles' Day, for Luke tells us they all Believed, which Infants cannot do.

Object. 10.—*Infants were once Church-Members, and we do not find that they were cut off.*

I Answer.—That the Jewish people who were the natural Branches were broken off by their Unbelief. If they come to believe, they may be grafted in again; but till then they are broken off, *Rom.* 11. 20, 21. So that all privilege which came to Jewish Infants by way of Fleshly Descent has come to an end, neither may any man plead it, since under the Gospel the Axe is laid to the Root of the Trees; and every Tree that brings not forth good Fruit, is cut down and cast into the Fire, *Matt.* 3. 9, *Therefore you must not think to say you have Abraham, (or any other Believer,) for your Father,* for you must yourselves believe if you

would have power to become sons of God. This is the sure Word of God, and it was acted on of old, for the *Sadducees* were rejected, when they came for Baptism, thinking to say, *They had Abraham for their Father*, Matt. 3. 7, 8, 9. Furthermore, Infants were Members of the National Church of the Jews: But where were they Members of any Gospel Church? When Infants were Members, then Servants that were bought with Money were also Members, *Gen.* 17. 12; for the Lord bade Abraham circumcise all his Servants, even those which were not of his seed. Doth any man argue that as all Abraham's Servants were circumcised, therefore all a Believer's Servants should be baptized and made members of the Church whether they believe or not?

God now in the Gospel seeks those to worship him, *who worship him in Spirit and in Truth*, John 4. 23; how then can Carnal Descent avail? And further, there was once a middle Wall of Partition between the natural seed of Abraham and the rest of mankind; but this middle Wall of Partition is broken down, *Eph.* 2. 14. And now God is no Respecter of Persons, but in every Nation, such as fear him and work Righteousness, are accepted of him, *Acts.* 10. 34, 35.

Object. 11.—*But is the Privilege of Believers' Children less under the Gospel, than it was under the Law?*

I Answer.—What dost thou mean by Privilege? Was it a Privilege to be under the Law? Is it not a greater Privilege to hear the Gospel? Or dost thou mean by Privilege, to have the Promises which the Apostle tells of? If so, remember *Rom.* 9. 8. *They which are Children of the Flesh, are not the Children of Promise.* Or dost thou think it was a great Privilege to partake of the visible Ordinance of Circumcision, and so to come under the Ceremonial Law? Is that a Privilege which the Apostle calls a Yoke, that neither we nor our Fathers were able to bear: Is this the Privilege thou meanest? *Acts* 15. 10.

Object. 12.—*But the seed was in Covenant? God made a Covenant with Abraham and his Seed.*

I Answer.—What dost thou mean by Covenant? Dost thou mean the Covenant that was made on Mount Sinai, or the Covenant of Works? Art thou so very desirous to put thy Babe under that Covenant? Dost thou mean the Covenant of Grace, wherein God promiseth to be their God? And dost thou judge, that Esau, Saul, Absalom, and Jeroboam the son

of Nebat, and all such, were in the Covenant of Grace because they were circumcised? Or dost thou judge that they lost their Interest in the Covenant of Grace, and so indeed made it a Covenant of Works? Thou art in a Maze which hath no Clue. Therefore consider, God did make a Covenant with Abraham and his natural Seed, to give them the Land of Canaan, *Gen.* 17. 7, 8; but as to the Promise of Life and Salvation, this was made to Abraham and his Spiritual Seed, *Gal.* 3. 16. *Now to Abraham and his Seed were the Promises made. He saith not, And to Seeds, as of many; but as of one, And to thy Seed, which is Christ.* If you will believe this Text, there's little Difficulty in the Objection, for *The Children of the Promise are counted for the Seed. Rom.* 9. 8. Believers are the seed of Abraham, and to these, even though they be Babes in Grace, all spiritual Blessings belong; but as for thy children after the flesh, they which are born after the flesh are not counted for the Seed.

Object. 13.—*But they were so far in the Covenant as to give them a Right to the Ordinance?*

I Answer.—Circumcision was entailed on Abraham and his Seed, and his Servants;

but where is Baptism entailed upon a Believer's natural Seed? Answer this, or give up the Argument.

The Priesthood, by a Covenant, was entailed on the Tribe of Levi and their Seed, as you may read, *Josh.* 18. 7. *Numb.* 25. 13: will you now entail the Ministry on Preachers and their natural Seed? Yet the case is much the same. But as to the Point of Baptism: Were there not many that came to be baptized, to whom John said, *Think not to say you have Abraham for your Father*, Matt. 3. 9? Did not this show that their carnal Right was cut off by the Gospel? *Now also the Axe is laid to the Root of the Trees: every Tree that bringeth not forth good Fruit is hewn down, and cast into the Fire.* Religion is now a personal thing, and Birth according to Nature hath no sway. And note further, Abraham had the express Word of God to warrant his circumcising his Seed; but where is there a Word for baptizing Infants?

Object. 14.—*But Christ said, suffer little Children to come to me; for of such is the Kingdom of Heaven.*

I Answer.—The Text tells you plainly, they were not brought to be baptized, but that Christ might *lay his Hands on them, and pray*

for them, Matt. 19. 13. Mark 10. 16. Here's nothing of Baptism. No, not so much as a Trace of it. Yea, we go further, we are sure that he did not Baptize them, for *Jesus himself baptized not, but his disciples.*

Object. 15.—*But it is said, The Promise is unto you, and to your Children. Acts* 2. 39.

I Answer.—Do so much Justice to your own Soul as to read the whole Text; and you shall find, that it is said, *The Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* Here you see the promise is to such as are *called,* whether they are your Children or afar off. Now if you say this Word *Call* relates not to the Children, but to them that are afar off, *I Answer,* it must needs relate to the Children and their Parents, and all afar off, because Peter saith, *Acts* 2. 16, 17, *This is that which was spoken by the Prophet Joel; I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy.* In Joel 2. 32, it followeth, *And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the Remnant whom the Lord shall call.* Now if the Promise

of the Spirit be to Children, though not called; then either the Promise doth fail; and that's a fearful thing to think; or else all the Children of Believers do partake of this glorious Spirit; but as to this last supposition daily Experience shews the contrary, since many of Believers' Children are Carnal, not having the Spirit; and it is fulfilled only to such whom the Lord our God shall call.

Object. 16.—*But I have been baptized in my Infancy, therefore why need I be baptized?*

I Answer.—It is not Water thrown on the Face that makes Baptism; but it is a free Consent and Subjection to Christ according to his Rule, that makes Baptism. Now when thou wast an Infant thou gavest no Consent; thou canst not tell of any such thing but by Report; thou knowest not when it was; thou hadst no Faith in the Act; indeed, the Act was none of thine. According to Christ's law thou art not yet baptized.

Consider what Defects have been in thy Infant-Baptism? First, there was no rule to baptize thee while an Infant. Then thou wast not a right Subject, for thou oughtest to Believe and be baptized. Moreover thou wast only Sprinkled, not Buried in Baptism, as Christ was, and as he hath commanded Believers to be.

Now wilt thou call that Baptism which was only a Tradition received from thy Forefathers, when the Lord Jesus did shed his most precious Blood to redeem us from our vain Conversation received by Tradition from our Fathers (1 *Pet.* 1. 18, 19)?

Object. 17.—*But many lay so much Stress on Baptism, that we are made backward to it.*

I Answer—Is there more Stress laid upon it by any than is laid upon it by Christ, who said, *He that believeth and is baptized shall be saved?* Is it not our Duty *to contend earnestly for the Faith once delivered to the Saints?* They lay too much stress upon it who imagine that Infants are born again thereby, but not those who put it in the place which their Master appointed for it.

Object. 18.—*But the Children of Believers are holy, therefore they ought to be baptized.*

I Answer.—As it is said the Children are holy, so it is said the unbelieving Husband is holy, or sanctified by the believing Wife. This holiness applies wholly to the use of Marriage, for the Apostle is in that Place (1 *Cor.* 7. 14.) speaking of Marriage, and whether those who have believed should live with unbelieving Husbands, or put them away, as 1 *Cor.* 7. 13. So that the Holiness here

spoken of refers only to that point, and must not be carried beyond it, or else it will be proven that unbelieving husbands and wives are to be baptized because of their believing spouses: which no man pretendeth. Moreover it is said, *Zech.* 14. 20, *There shall be Holiness on the Horse's Bells, and every Pot in the Lord's House shall be holy.* Now do you think that this is a sufficient Warrant to baptize Bells, as Romanists do? Assuredly not. There is a being holy for the Use of the Believer, *as every Creature is Sanctified by the Word of God and Prayer,* 1 Tim. 4. 4, 5. And *to the Pure, all things are Pure, Tit.* 1. 15.— that is, to their Use. Thus Children are holy, and unbelieving Husbands are holy, that is, Sanctified to their Use. But if you think that Believers' Children are inherently holy, doth not your experience tell you the contrary? Do you not see that sometimes Good Men have ungodly Children, and that Bad Men have holy Children? So that the meaning of the Text is that the Husbands and Wives are holy for their Use, and their Children are not born in uncleanness.

Object. 19.—*When they were at first circumcised, Men of years were circumcised, but afterwards Infants were circumcised; and so*

under the Gospel, when Baptism was first Administered, Men and Women were baptized, but afterwards Infants were baptized.

I Answer.—Not so, for when God first commanded Circumcision he commanded that it should be Administered to Children. *Gen.* 17. 10. *Every Man-Child among you shall be circumcised.* But when Christ commanded Baptism, he commanded that persons should first be taught, and that they should Believe and then be baptized; but he never gave a Command to baptize Children. Consider also that we have the Lives and Acts of the Apostles and Primitive Churches for divers years, and we find not one Infant baptized. Paul was converted sometime after Christ's Ascension, and he writes of *fourteen years ago* when he was *a man in Christ*, 2 *Cor.* 12. 2. In these fourteen years surely some Children were born, yet not one was baptized that we read of.

Object. 20.—*Those who were baptized in the Apostles' days had been Heathens.*

I Answer.—Was the Lord Jesus a Heathen? He was baptized. Was not the Eunuch a Worshipper of the true God? Was not he baptized when he confessed his Faith? Cornelius, a Man whose Prayers and Alms came

to God for a Memorial, was he a Heathen? Nay, do not those who baptize Infants, baptize Heathens? *We are by Nature the Children of wrath, Eph.* 2. 3. The Infant Sprinklers plead for the baptizing of Heathens, we plead for the baptizing of Believers.

Object. 21.—*But* Paul *saith,* 1 Cor. 1. 17. *Christ sent me not to baptize, but to preach.*

I Answer.—Suppose the words to mean that which thou thinkest, yet if *Paul* was not sent to Baptize, yet *thou* art commanded to be Baptized, and thy Lord may well say to thee, *What is that to thee? follow thou Me.* But *Paul* did baptize, 1 *Cor.* 1. 14, 16. He baptized *Crispus* and *Gaius,* and the household of *Stephanas,* and divers others. Now what he did, he did by Commission or by Presumption; but he did it not by Presumption, therefore he did it by Commission. He was sent to Preach, and Baptism fell in as a part of his Preaching Office. *Philip* was chosen a Deacon, yet he baptized the Eunuch: Baptism fell in as Part of his Work, *Acts* 8. So he that is called to be a Preacher, needs no call to baptize, for it falls in as Part of his Work. He may also by Infirmity be driven to leave the actual performance of Baptism mainly to others who labour with him; but what of

that? Baptism is just as truly God's Ordinance, though here and there a Preacher may not be able to Baptize Believers with his own hands. There will be found one to Baptize *Thee* when thou enquirest for him.

Object. 22.—*But there were three thousand baptized in one day, how could all these be dipped in one day? They might be sprinkled, but not dipped.*

I Answer.—They might well be immersed, for there were twelve Apostles, and seventy Disciples, as we see in *Luke* 9. 1, and 10. 1. that is eighty-two men at the least. These might well baptize three thousand in a day. Besides which, those men who were immersed could many of them immerse others. Immersion is no such difficult task as those who like it not would fain make it out to be. Those who sprinkle in our day take quite as much time in the doing of it as might well suffice to Dip.





CHAP. IX.

Believers' Baptism and Infants' Baptism compared.

1. Believers' Baptism is Commanded of the Lord. *Matt.* 28. 19, 20.	1. *Infant - Baptism hath no such Command.*
2. Believers' Baptism is according to Christ's own Example. *Matt.* 3. 13, &c.	2. *Infant - Baptism can plead no such Pattern.*
3. Believers' Baptism hath many Examples in Scripture. *Acts* viii. 12, ii. 37, 41, 42, &c.	3. *Infant - Baptism hath no Example in Scripture.*
4. Believers' Baptism is from Heaven. *Matt.* 21. 25.	4. *Infant-Baptism is from Men.*

5. Believers' Baptism hath been Gloriously sealed by God. *Matt.* 3.	5. *Infant - Baptism hath no record in Scripture that it was ever sealed by God.*
6. In Believers' Baptism, the Person baptized exercises faith.	6. *But in Infant-Baptism, the Infant exercises no faith.*
7. In Believers' Baptism the Person immersed performs an act of obedience.	7. *But in Infant-Baptism, the Infant puts forth no Act of Obedience.*
8. In Believers' Baptism, the Person knows when he is baptized.	8. *But Infants know nothing of their Baptism.*
9. Believers remember when they were baptized.	9. *Infants remember not their Baptism.*
10. Believers are buried with Christ by Baptism, *Rom.* 6. 4.	10. *Infants are not buried, they are only sprinkled.*
11. All baptized Believers are in the Covenant of Grace.	11. *All Infants baptized are not in a Covenant of* grace.

12. All Believers baptized have remission of sins, *Acts* 2. 37, 38.
13. God hath promised that all that believe and are baptized, shall be saved. *Mark* 16. 16.
14. Believers rejoice when they are baptized, *Acts* 8. 39, and 16. 34.
15. Believers' Baptism hath the plain Word of GOD, *Matt.* 28. 19.
16. All the World may undeniably affirm, that believers were baptized by the Apostle, 1 *Cor.* 1. 14, 16
17. All those who baptize Infants, do confess that believers were baptized.

12. *But all Infants baptized do not receive the remission of Sins.*
13. *God hath not promised that all Infants that are baptized shall be saved.*
14. *Infants do not rejoice, but usually weep when they are sprinkled.*
15. *Infant - Baptism is built on human inferences only.*
16. *But none in all the World can truly affirm that any Infant was baptized by any one of the Apostles.*
17. *But all baptized Believers do deny that Infants were baptized.*

18. Believers baptized do lawfully partake of the Lord's Supper.	18. *Infants baptized do not lawfully partake of the Lord's Supper.*
19. All believers baptized are living stones fit for God's house, 1 *Pet.* 2. 5.	19. *But all Infants baptized, are not living stones fit for God's house.*
20. Believers baptized build on Christ by their own faith.	20. *But such as baptize Infants, build on another's faith.*
21. Such as are baptized on their own Faith, shall never perish, *John* 10. 28.	21. *But such as are baptized on another's faith may perish.*
22. Believers baptized are converted, and shall never come into condemnation, *John* 5. 24.	22. *But Infants baptized are not converted, and many come into condemnation.*
23. Believers baptized are not the children of wrath, *John* 3. 36.	23. *But Infants baptized, may yet be under wrath,* John 3. 36.

24. Believers baptized do know Christ to be precious, 1 *Pet.* 2. 7.

25. Believers love Christ, and keep his Commandments, *John* 14. 15

26. Believers baptized worship God in Spirit and in Truth, and such God seeketh to Worship him, *John* 4. 23, 24.

27. Believers' baptism must stand as long as God's Word doth stand, *Matt.* 5. 18.

28. Believers baptized may repel Satan as Christ did, by saying, It is written, *They believed and were baptized.*

24. *But Infants baptized do not know Christ to be precious.*

25. *But Infants baptized do not love Christ and keep his Commandments.*

26. *But Infants do not know what to Worship, and cannot render spiritual Worship.*

27. *Infant - Baptism must fall, because it is not founded on the Word of God.*

28. *But you cannot repel Satan, by saying, It is written,* Infants were baptized; *for it is not so written.*



CHAP. X.

Plain Scriptures concerning Baptism without any human Inferences drawn by Man's Wisdom.

MATT. 3. 13. Then cometh Jesus to John to be baptized. *Ver.* 15: And Jesus said, Suffer it to be so now, for thus it becometh us to fulfil all Righteousness. *Ver.* 16: And Jesus when he was baptized went up straightway out of the Water.

Matt. 21. 25. The Baptism of John, whence was it, from Heaven or of Men? if we say from Heaven, he will say why did ye not believe in him? *Luke* 20. 6. But if we say of Men, the People will stone us.

Luke 7. 29, 30. The Publicans, justified

God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of him.

Matt. 28. 19. Go, teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Acts 2. 38, 41. Repent and be baptized every one of you in the Name of Jesus Christ. Then they that gladly received his Word were baptized.

Mark 16. 16. He that believeth and is baptized shall be saved.

Acts 8. 12. But when they believed, they were baptized, both men and women.

Acts 8. 36, 37, 38. And the Eunuch said, See, here is Water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: And they went down both into the water, both Philip and the Eunuch; and he baptized him.

Acts 9. 18. Saul arose and was baptized.

John 3. 22. After these things came Jesus and his Disciples into the Land of Judæa, and there he tarried with them, and baptized.

John 4. 1. Jesus made and baptized more Disciples than John.

Acts 10. 47, 48. Can any Man forbid water that these should not be baptized, that have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

Acts 18. 8. And *Crispus* the chief Ruler of the Synagogue believed on the Lord with all his House, and many of the *Corinthians* hearing believed, and were baptized.

Rom. 6. 4. We are buried with him by Baptism.

Gal. 3. 27. As many as have been baptized into Christ, have put on Christ.

1 Peter 3. 21. The like Figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

1 *Cor.* 12. 13. By one spirit are we all baptized into one body.

Acts 16. 33, 34. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and

rejoiced, believing in God with all his House.

Luke 3. 21, 22, 23. Jesus also being baptized, and praying, the Heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty Years of Age.

John 3. 23. *John* was baptizing in Ænon near to Salim, because there was much Water there.

CHAP. XI.

Considerations by way of Conclusion.

1. CONSIDER that when Souls have been made ashamed of their Iniquities, then they are to be shewn the Ordinances and forms of the Lord's House, *Ezek.* 43. 11. *And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.* Surely the Ordinances of the Gospel Church are worthy both to be known and kept. Wilt thou not search them out and keep them?

2. Consider when God gives any Man a new

heart, it is to fit him for God's Ordinances, *Ezek.* 11. 19, 20. *I will give them a new spirit, and I will take away the heart of Stone, and give them a heart of Flesh, that they may walk in my Statutes, and keep my Ordinances and do them.* Hast thou a new heart, and dost thou delay to keep the Lord's command?

3. Consider what a danger it is to resist an Ordinance of God even of the lower kind; read *Rom.* 13. 2. How much more when it concerns a Spiritual Ordinance!

4. Consider what Judgments have attended the changing of God's Ordinances, *Isa.* 24. 1. *Behold, the Lord maketh the Earth empty, and turneth it upside down;* there's a change by way of judgment; but why is it sent? *ver.* 5. *They have changed the Ordinance.* When Christ commands men to *Believe and be Baptized;* and Men baptize Infants who do not believe; whether this be, or be not, a Change of the Ordinance, judge ye!

5. Consider, what fell on Nadab and Abihu the Sons of Aaron, Lev. 10. 1, 2. They offered what the Lord commanded not: it was not at that time expressly forbidden, but it was not commanded, and the Lord judged them for outrunning the command. Infant-Baptism is not forbidden, but the Lord commandeth it not.

6. Consider, if what thou didst receive in thy Infancy was no Baptism, and thou hast not been baptized since, then thou livest in the Neglect of a great Gospel Ordinance. Wilt thou call that Obedience which was not thy Act, and had not thy Consent, nor even thy Knowledge, which thou canst not remember as to when it was done, and in which thou hadst no faith? Wilt thou call that Baptism that was not of thy willing obedience, but of thy Parents' will? If then thou art not yet baptized, wilt thou not bestir thyself and say with David, "I will keep thy statutes"?

7. Consider, that the Ordinances must be kept as they were delivered, 1 *Cor.* 11. 2. But Baptism was delivered to Believers and not to Infants. God did indeed deliver Circumcision to Infants, but he never did deliver Baptism to Infants. Who then may dare to alter the Ordinances of the Lord?

8. Consider, that many who have not been baptized since they believed do Deny Baptism to their Children. Let me ask such, how can they think that their own Infant-Baptism is sufficient for themselves since they Deny it to their Children? Why do they doubt for their Children concerning a matter which they reckon sufficient for themselves? Such persons

are not true to the light they have received. *How long halt ye between two Opinions?*

9. Consider, that beyond all doubt Believers were baptized, *Acts* 8. 12. The baptizing of Infants (at the best) is but a doubtful question. Infant-Baptism hath been often disputed? But as to Believers' Baptism it is in so many words, expressed in Scripture. *They believed and were baptized.* Now is it not better to go in an Undoubted way, than in a Questionable way?

10. Consider, there are multitudes of Examples of Believers'-Baptism; see page 15. of this Book; but there's not one clear or undoubted Example of Infant-Baptism.

11. Consider, if the Salvation of thy Soul did lie upon this Question, Whether were Believers baptized, or were Infants baptized? wouldst thou not say, Surely Believers? Therefore thou knowest which is true. Take heed that thou Do as thou knowest.

12. Consider, as Birth-right gave a right to Circumcision under the Law, so Birth-right gave a right to the Priesthood. Now you would entail Baptism without a word to the Believer's seed, why then will you not entail the Ministry unto the seed of Ministers? Would it not be strange Logic, to say the Preacher's seed

under the Gospel have less Privilege than the Priest's under the Law, unless every Minister's son shall be made a minister also. Do you reply that Ministers are not Priests? We gladly grant it; for we desire not to be so esteemed; but that same Church which first invented Infant-Baptism has also made a Priesthood out of Ministers, and the one Invention is as good, or rather, as bad as the other.

13. Consider, that we are not to think of any above what is written, 1 *Cor.* 4. 6. Now, if Infant-Baptism be not written as an Ordinance, do not judge it to be an Ordinance.

14. Consider that Christ was faithful in all his House, *Heb.* 3. 5, 6. If it had been his Father's Will that Infants should have been baptized, surely he would have been so faithful as to have left us Certain Directions concerning it. Yet hath he not said One Word in the whole of his Ministry, nor left us a Line in all the Scriptures concerning it.

15. Consider, Moses the servant of the Lord did all according to the Pattern showed him in the Mount, *Exod.* 25. 40, and shall not the Servants of the Lord do all according to the Pattern he hath showed to us in the New Testament? The Pattern left on record is, *They believed and were baptized,*

Acts 8. 12. Wilt thou not walk according to this rule?

16. Consider, whether those who do so much depend on their own Inferences without a plain Text, will allow Papists and others to draw similar Inferences in defence of their Innovations. They use the same Inferences to bring in their Altars, Copes, Incense, &c. They quote the Apostle's saying, that everything is to be done decently. Therefore they say their gaudy Vestments are decent; Kneeling before pictures of glorified Saints is decent, and so on. He that feareth the Lord will not be content with such carnal reasoning.

17. Consider, that the Scripture is very exact, in setting down the several Circumstances of Persons baptized. Read *Acts* 16. 13, 14, and note how there is mention of the time, the *Sabbath;* the place, *by a Riverside;* the Custom, *Prayer was wont to be made;* the Company, *Women;* the Person's Name, *Lydia;* her Trade, *a Seller of Purple;* her place of abode, *of the City of Thyatira;* her Religion, *a Worshipper of God;* her Action, *she heard God's Word; the Lord opened her Heart;* the Instrument, *Words spoken by* Paul. So also in *Acts* 16. 27, 28, 29, 30, mark the many

circumstances. And yet not one word is in any place expressed that ever any Infant was baptized: why should it be left out, were it God's Will that it should be done? Where Scripture is silent, it will be well for us to be quiet.

18. Consider, *There is but one Law-giver who is able to save and to destroy*, James 4. 12. *The Lord is our Judge, The Lord is our Law-giver*, Isa. 33. 22. Now where hath the Lord given a Law for baptizing Infants? This one Law-giver hath not given one Law for the baptizing Infants; wilt thou go about it without his Orders?

19. Consider, whether baptizing infants, God-fathers and God-mothers, the Cross in Baptism, the Promises and Vows made for Children, were not all brought in by Human Invention, at the same time or for the same Reasons? If one be admitted without Scriptural Warrant, why not the rest?

20. Consider, whether it be safe to admit of Inferences against the express Rule, *Matt.* 28. 19, *Teach and Baptize.* Once run into this line of things, and whither may you not go? Some have gone far astray.

21. Consider, whether those who Baptize Infants, will not have it said to them by the

Lord one day, as in *Isa.* 1. 12, *Who hath required this at your hand?*

22. Consider, whether any of the Gospel Ordinances hath so many plain words as Believers' Baptism? Hath the Lord said as much about The Supper? Why so much said, if it be of small consequence?

23. Consider, whether being baptized be not a justifying of God? An honouring him by Obedience? Consider also whether, by not being baptized, thou dost not reject the Counsel of God? *Luke* 7. 29, 30.

24. Consider, whether such as hold Infant-Baptism do not Preach Baptism to be a Sign of Regeneration, and consider whether all or any Infants baptized are Regenerated?

25. Consider, whether those who have not respect to all God's Commands will not one day be ashamed? *Ps.* 119. 6. Dost thou wish to be covered with Confusion at the last concerning this matter?

26. Consider, whether Abraham durst Circumcise his Child without a Word of Command, then how darest thou Baptize a Child without a word from the Lord?

27. Consider, whether we are not to press after the purity of Ordinances, and whether those Ordinances which have the express *Rule of Scripture*, are not the most Pure?

28. Consider, whether they and only they shall not have the *Well-done* at Christ's coming, who have done what he hath commanded, and as he hath commanded. Will Christ say *Well-done* concerning Acts which he never Commanded? Or will he call it *Well-done* to have neglected his Command altogether?

Now I beseech thee to consider what hath been said in this matter; and the glorious God of Truth give thee the Spirit of Truth, which may lead thee into all Truth, and may build thee up, and give thee an Inheritance among them that are sanctified. And as in sincerity, with unfeigned love to God and thy Soul these things have been written, so the very God and Father of our Lord Jesus sanctify thee throughout, in Body, Soul and Spirit, and give thee a heart to search the Scriptures whether these things be so.



Friends who wish for a fuller discussion on the subject should read "Lectures on Baptism." By the late WM. SHIRREFF. Prefaced by C. H. SPURGEON, and published by Messrs. PASSMORE & ALABASTER, 4, Paternoster Buildings. Price Two Shillings and Sixpence.

PASSMORE & ALABASTER, Printers, 31, Little Britain, E.C.

